

ESSAYES

WITH

Brief Adviso's.

Accommodated to the Capacity of the Ladyes and Gentlemen, sometime Students of the English Academy, lately Erected at London.

To whose use and perusal they are recommended, in Exchange of their English Lectures of late published.

Semel insanivimus omnes.

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1657.

A Brief Account of the
Discovered in the
following



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A Brief Account of such
Discourses as are hand-
led in this following
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Errata,

ERRATA,

IF any having some spare minutes lying on their hands, shall think the perusall of these discourses worth the losse of their time, they are desired to Correct the following *Errata's*, and under the mantle of a Candid acceptation shroud what other Lapses they shall discover.

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Humanum est errare.

—Ridentem dicere verum
Qui vetat—

Qui Vetat

De Logicâ.

Logick pretends to furnish lame reason with Crutches, to Vamp Pigmey-Reason, and set it upon Stilts, to accommodate blear-eyed, & dim-sighted reason, with Spectacles, and like a skillfull translator set reasons Shoo upright, wheresoever it treads awry: and therefore is called the Science's Hand-mayd, that pins on the Gorgets of their Definitions, and sets the stiffe Ruffs of their peremptory Axioms; And so makes the Muses (the Daughters of *Jupiter*) look like grave Matrons, or rather Aldermens Wives.

The true reason our Mercu-
riall and Courtly gallants so
much

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much despise them. Where as if this Antick dresse, severe gravity, and starcht face, were laid aside; And they either appear'd in the Naked beauty of the Graces, or apparreld by the more skillful tire-woman, Rhetorick, in the princely ornaments of Oratory, they might look as beautifull as *Madam Poetry*, and be as much Courted as *Romances*, the wits beloved *Dalilahs*.

An Logica sit necessaria ad alias artes acquirendas? Aff.

DISC. 2.

HAd not mans Intellect been lam'd and cripl'd by its Fall in Paradise, it might with ease have waded through the most intricate difficulties of humane Sciences, and travelled the roughest paths of knowledge,

ledge, without supporting its quick and nimble reason with the wooden Crutches of Logick. The Roads of Science had bin free from all fallacious ambushes, and therefore no danger of Truth's being surpris'd by a cut-throat band of Sophisms. Nor needed the Intellect doubt its being lost or wilder'd in the intricate Labyrinth of the most subtle Arts, having the bright & splendid Sun of Reason to direct it; A surer guide than the Moon-shine Light of Logick. But ever since Mother *Eve* forfeited the Charter of her Reason for an Apple, which her simplicity (in suffering her-self to be out-witted by the Serpent) had dyed with a vermilion blush; I say, ever since the serpent tript up the heeles of Mother *Eves* Reason; Mans Intellect can scarce with safety

B 2 lanch

launch forth into the Ocean of Science, to traffick for the Orient Pearls of truth; lest through the Piracy of Fallacies (with which the Coasts of all Arts are now infested) it be rob'd of its freight, or betray'd into the Barbarous hands of Non-sense.

De 10. Pradicamentis : of the ten Categories or Predicaments.

DISC. 3.

THe ten Pradicaments are the ten Drawers of Natures Cabinet, wherein are layd up all her treasure. They contain an exact Inventory of the worlds householdstuffs. Or are the 10. Tribes into which Philosophers have distributed the whole off-spring of Nature : as Romulus, in Romes Infancy, did the Romans. Of which, Substance may be call'd
the

the Elder house, or first-borne of Beings. From whence all the Classes of Accidents like younger families receive the Pensions of their Beings, and live in necessary Dependance: As if by Nature produc'd for no other end, than the Ornament, pomp, and luster of their Elder Brother Substance.

De Universalis.

DISC. 4.

THat which our Conjurers the Schoolmen call Universal, is nothing but a Meteor or Notion, exhal'd from particular Objects, and by the Rayes of the Intellect carried into the Region of the Brain. Every Universal decking & adorning it self with such jewels of Truth it hath rob'd and plunder'd from many Particulars.

ticulars. Like the Jay in the Fable not having one feather of its own, wherewith to hide its nakednesse. And should it be call'd to an exact account, and be compell'd to make a full restitution, it must necessarily be devested of all being, & dwindle into a non-Entiry; yet what a stirre doth this Gull make upon the stage of Learning and knowledge: this strumpet Fallacy having painted it-self with the *fucus* of truth, being made the very basis and foundation of all Science; which, should any one desire thorowly to understand, and strictly embrace in the armes of his knowledge, he shall find it nothing but a condensed body of ayre, that deluded the sight of his understanding. But were the Maske (under which it hath so long cheated the world) taken off, we

we should see it no other than the similitude or resemblance that is between Beings. Or a Picture drawn in the minde, by which the Intellect (as the Country-man by the thief's picture shewn him in the Conjurers glasse) makes discovery of the things it hath in Quest o Pursuit.

*De 5. Pradicabili.
Of Common Accidents.*

DISC. 5.

THe last and lowest form of the 5. Prædicables, contains the Rout of common Accidents; which, being altogether Aliens and Strangers to the essence of their subjects, are said *adesse & abesse sine subjecti interitu*; as if Accidents like Cyphers added nothing to the sum of any Entities essentiall.

essential worth or dignity. But being mixt with essences (like chips in Pottage) no way alter the nature of their Subjects: And therefore saith the Proverb, A man's a man, tho but a hose on's head; and Reynard is but Reynard the Fox, though commenc'd Priest, or slept into a Fryers Cowle. Should any thing, with the Bird in the Fable, deck and adorne it self with the plumes of many & various Accidents; yet shall it no more change its species, than the Asse, in the Lions skin, was transformed to a Lion.

For, the variation of Accidents is no Metamorphosis of Natures. The crow's a crow; whether in a black Coat as here in *England* or a white as travellers report him in other Countreyes. The *fucus* therefore, or varnish of accidents ads no more to the intrinsicall

trinfecall worth of any Effence
than a scarlet Coat to the wor-
ship of my Lords Ape. The ruine
of no effence is portended by
the retreat of accidents, as the
fall of an Old Fabrick by the
departure of its vermine: nor its
lite suffocated by the approach of
the most malignant as a candle
is reported, by the presence of
an evil spirit: nay should all thie
troops & cohorts of natures acci-
dents multer all their forces to-
gether they were not able to ex-
pugn or captivate the least and
most inconsiderable Effence: and
therefore it is not without cause
Philosophers permit not acci-
dents to suffragat in the court of
effences, for should they by the po-
pular breath of giddy fancies be
voyc'd into the saddle of authori-
ty, they would act no more in the
Common-wealth of Entities,
than *Bibulus* in his Roman Con-

fulship ; or the Log's mild Majesty, *Jupiter* made Emperour of the Froggian Territories: ye were the Alantick burden of essential differences supported by no greater strength than the pygmy shoulders of common Accidents we might justly expect a *ruit Cælum* to the whole fabrick of Sciences. I confesse some Accidents, as those our Philosophers terme inseparable, may like old friends hardly be seperated from the strict embraces of their essences : or like the shirt *Deianeira* sent Hercules cleave so fast unto the skin of their subjects, as not to be put off without devesting them of their actuall existencies ; but its impossible they should ever be incorporated or matriculated into the family of the Essence.

An.

*An Accidens migrat de subiecto
in subiectum? Neg.*

DISC. 6.

Accidents, like Aristotles
Intelligences, are strictly
confined to the *Orbs*
of their peculiar Subjects, from
which it is as capital to budge a
foot, as heretofore for a Roman
slave to run from his Master.
We may well grant, they are
no Straglers or great travellers,
seeing they were never beyond
the *Island* of their Subjects.
The snail (like a *Pedlar* with
his pack at his back) travells no
farther than he can carry his
house: And an *accident* no farther
than his Subject pleaseth to
transport it. Most friends, like
leaves of trees, desert their
Companions in the winter of
adversity. But *Accidents*, like
true

true *Trojans* ; accompany their subjects through thick and thin, through all weathers and fortunes ; the *Juy* is not truer to the *Oke* , the *Vine* to the *Elme* , nor the handmaid-shadow to the body it waits upon , than the *Accident* to its subject, which as it was the Cradle of its infancy , is also the Urne of its ashes ; as the womb that gave it birth, so the tomb and sepulcher that receives it after death : and indeed should it once start from that subject it hath once espous'd , it would necessarily drop into the gulfe of Nullity, or like a bough divided from its tree, strait wither into a non-Entity ; as having thereby forfeited the Charter of its being.

De Syllogismis:

DISC. 7.

S*yllogisms* are the Fetters and Shackles of Reason, where the Plea of the Argument cannot be heard for the Jangling of *Ergoes*. I love to see reason (the Queen and Empresse of the lesser world) triumph in the stately Chariot of a rich similitude, and not carted, or led Captive in a Rumbling Wheelbarrow by a Rout or band of barbarous Termes. As if nothing look'd like reverend truth, that is not drest in Aristotle's Ruffe, that doth not dance in Moode and Figure, or proceed from the *Tripod* of a *Syllogism*. But without doubt the ratling of *Ergoes*, contributes no more help to labouring, and almost baffled reason, than the *Frisb* Kettles

Kettles to the Moon under an Eclipse.

Of Disputations.

DISC. 8.

Disputations are sayd to examine truth by the touchstone of Reason; or to be the wind, by wch truth is winnowed from the Chaffe of Errour. But I doubt with as ill successe; as when the maid having much dirt and lime fallen into her meal, heaved it against the wind. I have seldome known any that filling the sails of their reason with the wind of disputation, could ever arrive at the *terra incognita* of any new discovery. And I could assoon beleieve the dropping of Solane geese from Ashen keyes in *Scotland*, as that the producti-
ons.

ons of truth, like the horses of the Sun, or *Spanish gennets*, are begotten by the wind of words; and therefore should think truth rather lost than found in the Cloud and dust of a wrangling Disputation.

De Fallaciis.

DISC. 9.

THe Doctrine of *Fallacies*, is, the Art of Jugling truth out of Reasons pocket by playing *Hocus Pocus* with the Understanding. Its professors are call'd *Sophisters*, a generation of Mountebanks, skillfull in nothing but in casting mists before the eyes of the Intellect; and by a sleight of perverse arguing to trip up the heeles of Truth. They have learn'd of *Ops*, the cunning wife of old *Saturne*, to obtrude
the

the pebble of falshood (lapt in the swadling-cloutsof a *Syllogism*) for the *Jupiter* or *legitimate* off-spring of divine Reason. Or, imitating our Coyners, set the Regall stamp of Sovereigne truth, on the false and counterfeite coyne of Error. That which first hatcht this imposture was the facility that is found in most men to be deceived, who like *Ixion* embrace a cloud instead of *Juno*, or our Countrymen, that if they see a Sophism (which is truths Ape in a scarlet Coat) are ready to blesse his Worship, and take it for the learned *Pallas* that issued from the Braine of *Jupiter*.

Naturall

Naturall Philosophy.

De Physicâ

DISC. I.

Naturall Philosophy brings man acquainted with his Stepmother Nature, and the whole family of her Beings, by the skilfull displaying their severall Essences, the true badges and Cognizances of the worth and eminency of each Rank, Order, or Corporation in the Republick of the world: and here the Physiologist, like a skillfull Herald, blazons the natures of things according to their

their severall dignities either by the various Colours & Metals of Accidents, or the precious stones of vertues and effects, or the Celestiall Planets of their divine influences. Now of all Philosophy that which is grounded on experience, may justly bear away the palme, as being not the Chimæraes or off-spring of mens Phanſies, but the reall confession of dying nature, tortured on the wrack of some Chymicall experiment. But whensoever fullain Natures Pearle of knowledge, like that of the Toad, may not otherwaies be obtained; rather let her bowells, like the womb of *Cæsars* Mother, be ripped up, than that the least truth should miscarry, or not be born into the world, & so perhaps the Anatomists knife may perform what the Alchymists limbeck could not

not accomplish. But as for those that are willing to herd with the common rout of Philosophers, must expect no richer banquet than that of the foxes in the fable, (*i.e.*) instead of feasting their Intellects with the Viands of Knowledge, to lick the outside of Natures glasse. For since humane industry hath as yet discovered but two Keyes (*sc.*) Chymistry and Anatomy, that can unlock the Cabinet of natures secrets, he that will neither go to the charge of the one, nor the trouble of the other, is like to enrich his understanding with but few jewells of Philosophicall truth.

De Materia prima.

DISC. 2.

THe first matter being Natures table-book whensoever the Characters of any form, either through the injury of corroding time, or some malignant Quality, are become so flurred, or blotted as to be no longer legible; Its natures Custome, with the sponge Philosophers terme Corruption, to blot it out of her Register, and with the pensill of Generation to place some other figure in its Room. Therefore Corruption is but as it were the whitening of the table, and generation the Drawing a new Picture; or if we may borrow a simile from the stage, I should call it the re-apparelling the first matter, for acting a new part on Natures Theater.

There-

Therefore the Metempsychosis; or rather transmigration, that *Pythagoras* gave to souls, may be granted the *Materia prima*, without an Allegory; seeing it hath by Natures doome ever since the Creation been running the gantlet of Forms, and suffering the Martyrdome of perpetual corruptions, which through custome being now become a second nature, it hath as naturall an inclination to the embracing of new Forms, as heavy things to be receiv'd into the bosome of their Center: and therefore not without cause have Philosophers term'd it the grand strumpet, or harlot; the fire of whose lust is unquenchable, and streames of whose desires are alwayes tyding towards new objects, ever loathing her old Mates, and thirsting

thirsting after new embraces, in coveting whereof she is so impetuous, that nature could never knit her in so fast a Gordian knot to any form though of highest perfections, that was not in short time deserted and widdowed by the levity and unchastity of her fickle humour. For she is more unconstant than the wind, more fickle than female levity, more slippery than an Eele, harder to be fix'd than the Alchymists Mercury, more difficult to be rayn'd, than the Devil to be exorcis'd or charm'd into a circle. She changeth her self into more shapes, than the Rainbow decks it self with colours, her whole work is to act the fables of *Ovids Metamorphosis*, and is of skill in transformations able to baffle *Proteus*, to whom

whom the Poet hath given this
Character,

*Omnia transformat sese in mi-
racula rerum.*

De Formis.

DISC. 3.

IF there be any jewel or
pearle of knowledge, which
nature may seem to have en-
vyed man the enjoyment, I
should think, it were the right
understanding of Forms, which
above all other things may just-
ly be say'd to transcend the Ze-
nith of the most raised Capaci-
ty, and to be plac'd in a *terra*
incognita, to the best travel'd of
humane understandings: the
spring or head of the famous ri-
ver Nile is not couch'd in a den-
ser cloud of uncertainty and ob-
scurity, than that in which the
originall

original of forms is invelloped & concealed, concerning wch there is as great contention amongst Philolophers; as heretofore between the seven Cities, that strove for the honour of *Homers* Birth. Some according to the Platonick fiction of the rational soul, do antedate the Existency of all forms, with this only difference, that whereas the Platonist assigns Cælestiall mansions, these quarter them with the *materia prima*, as if the first matter, like the primitive, rude, and confused *Chaos*, did actually containe all those various and different forms, with which nature hath interwoven & checkerd the worlds drapery: & therefore that Generation is but the discovery producing or bringing into play, some new forme that had hitherto hid & conceald it self, in some obscure cell or remote

remote corner of its matter; and by consequence that corruption is the form's retiring and withdrawing it self from the stages view, having had its Exit and finish'd the part of nature's Fable that was assign'd unto it.

There are others, who though they hold the præexistence of forms, are more modest then the former, therefore correct the harshnesse of actual præexistence with the leane terms of an incomplete and imperfect act; as if the infant-plants of forms were in the first matter as in a common Nursery, radically and feminally contained, that is to say, that nature, on the first matter, as in her table Book, had rudely drawn the first lineaments or outward strokes of all forms, which are in time to be perfected

C

fectcd and compleated by the more accurate pencill of generation. These fancies, however ingenious they may seem, become a Poet rather than a Philosopher. If we consult the Peripatetick, he will obtrude, as *Jupiter* did by *Ixion*, a cloud of *Enigmaticall* words, instead of the *Juno* we desire to embrace; or cast a mist of insignificant terms before the eyes of the intellect, instead of giving us a view of the naked truth; telling us, how that all forms lye dormant in the lap or bosome of the first matter, or are treasured up in the womb of it *potentiâ*, whence, by the powerfull influence and charms of naturall generation they are awakened and conjured up, and again buried and entombed by the dissolving power of Corruption. A late writer, that hath

hath dip'd his pen in this Controverſie, finding the Gordian knot of this difficulty indifſoluble, reſolv'd rather with Herculean courage to cut it, than ſuffer it any longer to crucify and baffle the weakneſſe of humane Intellects; and therefore expunging and croſſing out of natures Register all materiall forms, proſcrib'd them the Common-wealth of Beings; and ſubſtituted in their ſtead Accidents, as being of leſſe nicety, and greater freedom, in giving an account of their Originalls.

According to wch Philoſophy, Generation ſhould be nothing but the re-attiring of the firſt Matter with a new livery, or ſute of Accidents, when neither Farriers nor Phyſitians (who are broken-natures Bodgers) can any longer patch up the

Rents of the old garment; or otherwise we may terme it the new coyning, in Natures mint, such rusty pieces, as through the injury of all-devouring time, or some malignant quality, have lost their primitive stamp or impression. I was at the first view so pleas'd with this my Countryman Pemble's opinion, that I had not only subscrib'd, but sung an *Io Triumphe* thereto, had I not met with *Windeline*, who in his admirable treatise of Physick, with no lesse modesty then probability of truth hath delivered his opinion, that not only those primitive and first-borne forms (with which nature in the morning of time and worlds infancy set up house-keeping) but al o all others of latter date, are indebted to Creation as the Cause of their Existencies.

De

De Monstris.

DISC. 4.

M*onstrs* are the Errata's of
 natures printing-presse,
 which commonly happen
 through the misspelling or
 misplacing the Letters of some
 externall forme, but no more
 obstruct the legibleness of the
 worlds beauty and perfection,
 than a literall fault the sense
 of a well-pen'd sentence. If
 deep shaddows, and dark co-
 lours give the greatest grace to
 a well-limn'd picture; for cer-
 tain, natures landskip had been
 but rudely drawn, were not
 the bright and orient colours of
 more perfect forms, shaddow-
 ed with the deep lines of mon-
 strous productions. Were Apel-
 les to draw a beautiful Nymph
 to the best advantage, he would

place her by a rough and misshapen Satyr. And our Ladies, who are best skil'd in setting off beauty with the greatest advantage, think black spots rather contribute luster, than Eclipse the Sun of their beauties: and on the same account had rather a Blacke-moore, or an Ape should grace their pictures by an Antiperistasis, than that their shadow should be outshin'd by the splendor of a Brighter Complexion; counting two beauties in one table no lesse *Monstrous*, than two Suns in one firmament. *Synopes*, *Epanthese's* with the rest of our *Grammarian's* figures, were never counted false *Orthography*: nor may we, without great blasphemy to reason, think nature the worse scribe, for contracting or abbreviating forms in Pigmies, or writing in the Capitall Letters.

ters of Gygantine Statues;
since the one as well as the
other is of ornament to the
worlds *Iliads*.

C 4 ESSAYE'S

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ESSAYS

OR

Characters

I. Of a Covetous man.

A Covetous man, is one that never wor-ship'd *Jupiter*, except descending in a showre of Gold; the Forme in which he sometime courted *Danae*. He thinks no smell so pleasant as that of *Gaine*, though like the sordid Empe-rouers vestigal it arise from uri-nalls; and therefore spreads his Canvas to no wind that brings not in some profit. Had his fin-gers that Chymicall vertue,
our

our Poets report of *long-ear'd*
Atidas, he would wish a Fa-
 thom larger then the *Zodiack*,
 that he might at once grasp
 the Universe, and by the Alchi-
 my of a touch, convert it to a
 globe of Gold. The life of his
 soul is the true Heliotrope
 to the Sun of his fortunes,
 springing and withering with
 the day of his prosperity, the
 whole source of his desires do
 as naturally tide after riches, as
 the needle of the compasse
 turns Northwards. Nor with-
 out cause; there being as great
 a sympathy between his soul
 and Silver, as Iron and the load-
 stone. No Philosophy can
 perswade him that a greeny
 glasse is better for the eye sight,
 than white and yellow money.
 And his Divinity informes
 him that a vision of *Jacobus's*
 or yellow Angels, is better
 C 5 than,

than, those on *Jacobs* Ladder. Finally, his god is his Gold which he worships in the temple of his heart, and is as careful to secure as the Romans their tutelar Deities they chayn'd to their temples; or the *Jews*, Christs Sepulcher. For, like *Rachel* he more fears the stealing of his god, then the Pharisees did our Saviour's resurrection.

2. Of Love.

Love is a burning feavour of the heart, generated by a surfeit on ease and luxury; or a fire that preys on the soul, as the Eagle is layd to do on *Promethus's* liver. The balls of this wild-fire are usually thrown in at the Casements of the eyes. By whose treachery the Citadell of the heart is betray'd.

tray'd to the most merciless of Tyrants, which is well hinted by our Poets, who make *Cupid* the feigned god of this frantick passion, to levell his shafts at the eyes, when he intends to smite the heart, wherefore they that would not sacrifice all the joyes of their lives in the flames of this *Ignis fatuus*; that would not shipwrack their felicity on the dangerous rock of this Passion, that would not have *Cupids* Trophies erected on their martyred hearts; let them place a faithfull guard at the gates of their Eyes, that may take security of all objects they admit to, trafficke with their souls, especially those that are beautifull. For the splendent Rayes of beauty being collected by an amorous eye, do as naturally kindle the flames of love in the heart, as the

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the beames of the Sun, gathered in a burning-glasse, fire paper.

They are our eyes, that being captivated with the beauty of objects, as the silly *Roman maid* with the *Gaul's* Bracelets, that betrayes the Capitoll into the Enemies hands.

3. Of a Melancholy Man.

A Melancholy man is like Death in the por, to all amongst whom he converses, carrying a Countenance more solemn, than an Anatomy lecture, or sermon of mortality. He may almost without a Metaphor be termed, A walking hearse, a Deaths head, or a Skeleton of bones; he hath even anticipated Death, and prevented destiny.

destiny, by making his body
the Coffin of his Soul.

He is one, that by beholding
every thing, through the false
glasse of his magnifying Fancy,
is cog'd into as ridiculous a be-
lief, as that of *Don Quixot*,
who supposed windmills, Gy-
ants; Papermills, Enchanted
Castles; and the bearded Goats
of Wales, formidable Spaniards
with great muschadoes. At
the sound of a Sow-gelders
horne, he prepares for an in-
counter, supposing himselfe
challenged to a duel by the great
Gyant *Aldeberoni Fusco Foni*.
If fortune be-friend him in a
dark night with *vulcan* in a lant-
horne, he relates wonders,
how he hath been led about
pools by Will-a-Wisp, or *Robin*
good-fellow. Every night pre-
sents him either in a dream or
vision, with a new scene of blew
spiders,

spiders, Bugbears, Ghosts, Hobgoblins, rattling chaines, raw heads and bloody bones, sprights, Devils, Hags, Nightmares, and Witches, by which he is so terrifyed, that his hair standing an end, and pushing off his nightcap, he sweares the next morning, it was pull'd away by a dead-mans hand, and therefore the room's haunted, without all peradventure: by these apparitions his countenance grows so pale and ghastly, that if he chance to see his image in the water, he runs away, thinking the Devil would have pull'd him into the River, or that his *Genius* like that of *Brutus* gave him a summons to make his appearance at *Plutoes* Court.

The surfeit of which conceits, with the help of an hempen string, gives his fright-
ted

red soul an Exit from off the
stage of his Body.

4. Of *Passion*.

Passion, having put out the
eyes of reason, as the *Phili-
listins* did *Sampson's*, exposes
the wisest of men to the
scorn & ludibrium of the world.
This is that rash *Phaeton*,
which if it ascend the Chariot
of the understanding, and
have the reins of the souls Go-
verment committed unto it,
nothing can be expected, but
the ruine of the microcosme:
Never did any poor, benighted
understanding rejoyce in the
false light, or commit it self to
the guidance of this *ignis fatu-
us*, that was not bemired in the
bogs of error and inconsideration.
Moderate anger may be of some
use, for whetting the blunted
edge.

40. *ESSAIES*, Or
edge of the souls motions, and
oyling the Wheels of action?
But he that screws up the peggs
of his passion, beyond the Fla
of reaton, will sing to as sorry
a tune as that of the jangling
Chimes of Carfax.

5. *Of a Physitian.*

A Physitian is commonly
said to be the Son of *Apol-*
lo, but I should rather think
of *Promethens*: in whose art
though he be not so good a pro-
ficient, as to make; yet he can
vamp, and as it were new tran-
slate, the bodyes of men: and
therefore may without injury
be called the bodger or patch-
er up of old, decay'd, and bro-
ken nature. For which end he
consults much the pispor-Alma-
nacks.

CHARACTERS. 41

nacks, or urinalls; by which, as
in a learned Kalender, he disco-
vers the good, or ill weather,
that shall happen in the Micro-
cosme, or Ile of Man: And
if providence once crown his
endeavours with successe; so
that, like a skillful Midwife, he
give his patients a safe delivery
of the disease, wherewith they
were brought to bed: he
streight thinks, he hath can-
cell'd the decrees of fate, and
renew'd the leases of his pa-
tients life, in spite of the
three Sisters. And will thence-
forth undertake to make good
the souls title to the ruin'd cot-
tage of her body, against the
plea of death, and irrevocable
doome of destiny. Thinking
his art able not only to reprieve
poor mortalls from the arrest
of death, but to give check to
Jupiter himself; and is there-
fore

fore accounted of the Country-people, a little God-Almighty here upon earth; to whom they supplicate for Galenicall auxiliaries whensoever the Oeconomy of their bodies is disturbed, for reducing all rebellious, and seditious humors, to their pristine harmonies, and due allegiance. And this intitles him to as great credit amongst women, as ghostly fathers; and opens a door of as free saccesse to Ladyes beds, as to the Priest or confessor. To conclude, he is of that kind of animals that thrive best in the worst aire and like vermine lives on the soars and putrefactions of corrupted nature.

6. *Of a Foole or Naturall.*

A Foole is an animal, the Organs and Pipes of whose body, like a sorry instrument, being miserably out of tune, his soul cannot play those sweet notes, and lofty straines of reason, that in better tun'd bodyes she useth to do and therefore he is sayd to have reason only in the seed or root, which shoots not forth, till death hath broken up the rough clods of his body; and his soul be transplanted to a soyle govern'd by better influences, than any earth receives. Or in brief, he is one whom nature never suffer'd to take his discretion into his own hands, and therefore the law trusts not with the management of his own estate.

7. *Of*

7. Of an Hypocrite.

AN Hypocrite walkes in a bright cloud of seeming sanctity, like the Devil in a body of condens'd aire; or is one that brightens and irradiates the whole course of his life, with the splendent beames of a glorious profession; but such as dart not from the Sun of righteousness, arisen in his heart: but rather like the Meteor, Philosophers call *ignis lambens*, that usually adheres to horses manes, being no other than an extrinsecall and borrowed lustre.

He weares Religion, as a cloke for the palliating of bad actions, and therefore no wonder he cuts and shapes it according to the mode and fashion of
the

CHARACTERS. 45

the age and times he lives in :
 which if p r han e they wax hot
 with t e scorching flames of a
 fiery persecution he will judge
 the heavy robe of Religion,
 not only a cumbersome, but a
 needlefle and uncongruous gar-
 ment for so hot a season. And
 therefore thinks them in the
 highest classe of folly, that suf-
 fer their religion to prove their
 winding sheets ; or like the
 shirt *Deianira* sent *Hercules*,
 cleave so close unto them as not
 to be put off without sacrificing
 their lives to the merciless
 flames of devouring fire. He
 esteemes it an admirable deco-
 rum to sprinkle bad actions
 with holy-water, to say a long
 grace before a breakfast of wid-
 dows houses : but, so to espouse
 any religion, as not to admit
 of a divorce when the Magi-
 strates authority legitimates the
 act

act, he reckons not only the height of folly, but also peevish perversnesse.

8. *Of Books.*

Books (though but paper-books) are often fraught with the richest treasure of wisdom, and knowledge: for they are daughters of the intellect, or the true off-spring of the spirituall soul, as it were, embodied and made corporate; And therefore may justly challenge as great a share, and interest in the stock of our affections, as the naturall off-spring of our bodies. As being, not only the productions of our more Noble part, the soul: But also stampt with the more Noble Characters of our perfections, and bearing a greater resemblance of our true selves

CHARACTERS. 47

selves then any Child of the outward lineaments of his parents. Now the most masculine intellectuall births are usually produc'd neither in the morning or infancy of our dayes, the Sun of Reason having not then broke through the mists and fogs of ignorance, that commonly attends the souls first arising in the horizon of flesh. Nor also in the evening of old age, seeing the day of mans life, most commonly sets in a cloud of Dotage. But rather at the full Noon of manhood, when the Rational Soul, that is the Sun of the Microcosme, hath climb'd the Zenith, or meridian, and with the fruitfull rayes of Reason hath compress'd the Intellect. Then if ever is the time for *Pallas* to issue from the Braine of *Jupiter*. The Books of the deceased are as it were
the

the Shrines or Temples of their Souls, where they vouchsafe a kind of residence, and give forth their oracles, after they have quitted the mansion-houses of their bodies. Here we may ask counsell of the dead without going to the Witch of Endor, or being inshrined within the Circle of a Conjuror; by the help of Books, we may set our Pigmy-Reasons on the Gygantine shoulders of the Ancients, and so see farther than Antiquity, and shoot nigher the Goal of Truth than all precedent ages. But to the study of Books, is not amisse to joyn the Reading of men. It being of greater concernment for the prudent steering the course of our lives, to understand the *Genius* of the age we live in, than to be acquainted with the mind of *Aristotle* or *Plato*.

Miscellaneous

Miscellaneous Discourses.

Of Ministers and Magistrates.

THe Ministry and Magistracy, like *Castor* and *Pollux*, portend great tranquillity and happinesse to that Commonwealth, where they shine together in equall and mutual splendor : But, if divided, the un- luckily omen of an approaching storme, or unwellcome har- binger of inevitable ruine. The Romans were as carefull in maintaining their Vestall fire, as preserving the *Palladium*, Counting that, no lesse than this, a pledge of their Empires durance and felicity. For cer- tain, it is not the *Palladium* or shield of the wisett States-mans

D

wisdome

wisdome, or Policy, that is able to protect, or give a long life to Empire, or Government, where the holy fire of Religion is extinguished, which will quickly enlue where the Ministry is discouraged, who like the order of Vesta's Priesthood, should blow up the Coles of Devotion, and maintain the sacred fire of zeal on the Altars of the peoples hearts. Magistrates and Ministers are the Planets by whose influences, and superintendency, God hath appointed the elementary and interiour Bodies of Republicks to be govern'd and directed; and that Common-Wealth is blind to her own interest, that doth not render them as the Apples of her eyes. For to speak truth they are in the body politick, what the great luminaries in the universe; the very light
and

and eyes of the world, of which could the one without the other be put out (as some have fondly imagined) it must needs render the body politick as monstrous and prodigious, as that of our Poets one-eyed *Polyphemus*; But since these twins of light kindle at each others flames, and can neither be extinguish'd without the other, nothing can be expected from Eclipsing the Sun of eithers authority, but a sad night of ignorance and confusion. To conclude, that Common-wealth cannot expect to hear the sweet melody, or be ravish'd with the Musick of the Sphærs motions, where the Orbs of Civill governments are not moved by these Intelligences. The Ministers, therefore, and States-men are under God the two pillars that bear up the Arke of Government; and they

that indeavour the subversion of either (whatever may be pretended) would open a door to Anarchy and confusion.

I.

De Anno Platonico.

P*Lato* tells us, that after the revolution of a certain motion, by Philosophers term'd, *motus trepipationis*, Nature will again spin ore the thread of her old productions, and put forth a new impression of the Worlds *Iliads*; as if her whole businesse were but the setting forth of one Comedy, though consisting of many Acts and Parts, of which every Age presents a new scene, and every Generation produces new Actors, untill the Catastrophe of the whole, and that the Fa-
ble

ble be again begun : which though a Chimæra, may yet teach us, how it matters not whom we represent in the Fable of this life, whether a King or Peasant ; so we do it with a grace ; there being as much art required for the skillful personating a Clown, Corydon, or Fool ; as an Emperour, Courtier, or Philosopher. What ever person therefore nature hath allotted us in the scene of our generation , we ought so to act our parts, that at our souls *Exit*, we may have the *Plaudit* of a good conscience ; and then we shall retire from off the stage of this World with comfort, and be received into eternall mansions.

Of Imployment and variety of Fortunes.

Variety and fulnesse of im-
ployment, as it is the best
Antidote against the poyson of
Melancholy: so no lesse improv-
ing than delightfull to any,
whom nature hath made Masters
of any talents of reason. Where-
fore, so long as it shall please
providence to continue me on
the worlds theatre, I should
rather desire to act diverse parts,
and run the gantlet of various
fortunes, having the course of
my life checkr'd with black and
white, than to be the Darling
of that blind goddesse, that is
usually most propitious to those
of least understanding. He
that expects a plenitude of
content, whilst on this side
mortality, reckons without his
Host,

of Host, and feeds his fancy with fond and ridiculous hopes; for nature hath set such an high excise of care and trouble, on her apparent Commodities, that they often become Bankrupts of reason, (the richest Jewell of the lesser world) that much traffick with her. There is no eating the sowre Grapes of the worlds seeming pleasures, without setting the teeth on edge; Much therefore is the voluptuarist mistaken, that thinks to exact a large tribute of pleasure from all the objects, his soul converseth with in this lower Region of nature, since all things are stampt not only with vanity but also vexation of spirit, the true reason providence could never stusse the Cushion of any mans fortune with so soft a down, but that he thought it harder then *Jacobs* pillow.

*An rectè fecit Augustus, inimicos constituendo heredes?
Neg.*

DOth the Light of reason's lamp (by time sunk into the socket of old age) burn so dim? or do the clouds of dotage in the evening of mans life no lesse obscure prudence than the mists of ignorance that usually attend the first dawnings of reason in the souls Infancy? Or did the Sun of *Cæsars* prudence set, before the day of his life went down? that his understanding was so benighted, as to make those heirs of his substance, that were the mortall enemies of his felicity; That he should gratify those with the spoyles of his Fortune, who had more reason to expect a gibbet than a legacy. What greater

greater blasphemy against reason could *Caesar* have been guilty of? what more contrary to the rules of true policy, could the most insatuated understanding have committed? was not this madnesse beyond parallell, both of former ages moulded by time, or the latter, more pregnant in acts of folly? How much better had it been that *Caesar* had dyed intestate, than that he should thus in the last act, and Catastrophe of his life, Register himself a fool to prosperity? Certain'y had *Caesar* divulged his Will before he concluded the fable of his life, he had never extorted a *Plaudit* from his friends at his soules *Exit* from off the stage of his body. Shall thine enemy's (Oh *Caesar*) reap the fruits of all thy Victories? shall their brows be crowned with thy successes? shall those

that hate thee, be adorned with thy spoiles? shall they wear the Lawrels and garlands of thy triumphs? shall the ashes of thy urne (like the *Phoenix's*) give birth to their felicities? wilt thou now pay tribute to thy enemies who ere-while taxedst the whole Earth? This is to invite future injuries, by rewarding past. It is an argument of a low spirit to be oblig'd by discourtesies. The love of no Creature, except the ignoble Spannell is confirm'd by a cud-gell: shall the affections of divine *Cesar* (like base Meteors in the lower Region of the aire) be kindled by an Antipathis? shall the rayes of his favour dart cheiefly on his enemies? shall the streames of his munificency tide most towards them that hate him? if so, its better to be *Cesars* enemy than his

his friend. And were he again (according to the Platonick fiction) to act over the fable of his life, he should have enemies enough. For who would not be *Casars* enemy to be his Heir? But why doth *Augustus* choose to erect the monuments of his frame in his enemies hearts? Are they like to proove most gratefull to his memory, most civil to his ashes? or are they the most deserving of all the *Romans*? if so, why *Casars* enemyes? why did not his prudence rather (while the oyle of life lasted) register them in the catalogue of his friends? were not the eyes of his understanding open, till death closed the casements of his body? was *Cesar* a hater of vertue during life, but desiring her good word fawnes on her when he is ready to turn his back upon the world?

world? This is to save his
prudence with impiety. Per-
haps thinking the malignant
breath of his enemies malice,
might either disturb or scatter
his ashes, or blast the flour of
his memory, or puffed out the
blaze of his renowned name, that
fame had kindl'd in all parts of
the known world, thought it wis-
dome by a legacy to bribe their
Tongues into a compliance,
that they might rather rebound
and eccho than damp the sound
of his good report. But for
certain, had *Cæsar* so well acted
his part as to deserve an *Æge* at
his going off the worlds theatre,
he needed not to have brib'd
or courted officious fame to
register and embalm his me-
mory to all future ages. Or
what needed deified *Augustus*,
that is plac'd among the Gods
care more for the rayling of his
enemies,

enemies, than the Moon though
place'd in a lower orb, doth
Dogs barking at her shadow.

Of Thoughts.

Admirable was that saying
of a wise Heathen. *Nun-*
quam minus solus quam cum so-
lus, and will hold true not on-
ly in Contemplative men, and
great Scholars, who by their
Genius and employments, are
given much to meditation; but
also in all others: For as the
good-mans heart is a rich trea-
sury of good thoughts, or as a
living fountain, alwayes flow-
ing with Crystill streames to
the refreshing of his soul; so on
the contrary, the wicked mans
mind is a cage of uncleane
birds, a den of foul beasts, a
very jakes or sinck of all manner
of pollutions and uncleannesse.
For the rationall soul, that
beam

beam (as I may so say) of Divinity, or ray of divine Majesty, (like the sprightly element of fire) can no more be confin'd than the wind, nor depriv'd of action than the Sea of its Tydes, or the Stars of their course, nay we may with as much ease, bottle up the winds, and pull the Starrs from Heaven, as impose a confinement on the soul, or for the least moment, deprive it of all action and operation: and therefore whensoever it is vacant, from all externall objects, and disingag'd from all other employments; it retires into the closet of its own breast, and converses with the family of its own thoughts: which if train'd up in the Schoole of vertue and religion, may administer us much pleasure, as to traffick with the
best

best of externall objects, or to be imploy'd in the most splendid of human affairs. The good man (saith our saviour) out of the treasure of his heart, bringeth forth good things, that is, good thoughts; for thoughts are the pictures of the minde drawn by its own pencill. In thoughts the soul uncyphers and as it were Coppies out it self; and limn's it's own effigies to the life; they are the pulses, by whose beating is discover'd the health or indisposition of the heart, they are the looking-glasse, in which the soul may take a view of its own features; nay they are the off-spring of the Intellect, which bears its resemblance as Children do their Parents.

Now the wicked mans mind, being tainted with sin polluted with corruption, and grown

grown ranck with iniquity, the whole stream and source of his thoughts (like water flowing from a filthy fountain) must needs run muddy; or as liquor drawn from a tainted and polluted vessell must needs carry a taint of the Cask: even so are the wicked mans thoughts, tainted and tinctur'd with the sin and vanity of his wicked heart, the loathsome womb that gave them birth.

On Atheism, or, not acknowledging a Deity.

A *Theism* is the most ridiculous piece of nonsense that ever was hatcht, by the unnaturall heat of a feavourish and disemper'd brain, certainly that soul never look't out at the casements of its eyes, nor reflected on the fabrick of its own body, that cannot discern
the

the footsteps of a Diety. To date the worlds existency from all eternity, or father its originall on the fortuitous conflux of Atoms, are alike ridiculous. For certain the most fabulous of religions carries not so many absurdities in its womb, as the fools bolt, There is no God. I could sooner, with the *Turk* expect *Mahomets* return in the forme of a Ram, to receive the Butterflies of the Alcaron, into his curled fleece; or with the leaden pated Papists, believe all the miracles of the golden legend; or with the Jews give credit to the fables of the Talmud: Than suppose with the Atheist that this beautifull and wellorderd system of Nature, could spring from the womb of nothing without the midwifry of an infinite and eternal power.

Of

Of writing Libells.

HE is to be accounted more rash than wise, and a greater lover of his wit than safety, that will venture to libell any man, before he can fling the ashes of his urn, instead of sand upon his papers. But to speak ill of those that have turn'd their backs upon the world, is as unhumane, as to back-bite the living is unsafe. Therefore to detract from any mans worth whether living or dead, friend or foe, should be accounted a *Theam* too unworthy and base for an ingenuous man either to dip his quill, or foul his mouth withall. For it is more than probable, that he is Master but of few deserts, wherewith to set up the credit of his name, that must lay the foundation of his own

own in the ruine of anothers frame; for a noble and generous spirit will rather with the Sun, endeavour to outshine; than with the malignant planet of the Moon to eclipse a greater lustre. We count that but a wan and faint beauty that stands in need of a foyle; nor are those, but low and pigmy-statured merits that cannot appear, unlesse by dismounting all others perfections. To conclude, foul surely is the complexion that hath no other meanes of appearing true or rendering it self comely, than by casting dirt upon all other mens faces, this is like the *Athenian* that not knowing how to erect a more worthy *Trophie* to eternise his fame would needs sow the memory of his name in the Embers of *Diana's Temple*.

*An Appendix of Brief advice to
Students.**Of Religion.*

I. **H**E that sayles by
the Compass of
a Conscience,
not toucht by
Gods spirit, will undoubtedly
erre in steering his course to-
wards heaven: and sp'it his
soul on the Rocks of Schism
and error. Therefore since God
hath given us his law to be a
light to our feet, and a lant-
horn to our pathes: I should
think it safer, to follow the
conduct thereof, than the false
light of a deluded conscience,
that is tost and driven about by
every wind of Doctrine.

2. A

(2)

A wise-man lives *Man-*
 more by precepts, than *ners.*
 example. And there-
 fore will rather frame and fashi-
 on his life according to an ex-
 act and perfect *Idea* of vertue,
 than (like the Ape) dresse him-
 self by the false glasse of others
 examples; or transcribe those
 corrupt and imperfect copies
 that the best of mortalls can
 prescribe unto him.

(3)

3. To be intimate- *Nosce*
 ly acquainted with a *teip-*
 mans self, and accor- *sum.*
 ding to the Sages ad-
 vice, arive to γνῶθι σεαυτὸν, is a
 lesson hard enough for the high-
 est form and best Scholar in
 wisdomes

wisdomes Schoole. But seeing its no lesse necessary than difficult, we should be alwayes conning thereof; The Poet, in his *Ne te quasiveris extra*, gives no bad advice, for attaining thereto. For he that resides much at home, and is chiefly conversant with the family of his own thoughts, will better understand his own value, than they that rate themselves according to the estimate that the favour or malice of men may put upon them.

(4)

Above all things
Time prize the Golden minutes and Silver sands of time, as knowing the losse irreparable, and therefore the profuse spenders thereof, the worst of prodigalls. He that
 loseth

loseth his Morning studies, gives an ill precedent to the Afternoon, and makes such an hole in the beginning of the day, that all the winged hours will be in danger of flying out thereat. I believe Scholars of all others, are the greatest murderers of time, unlesse Masters of some trade or art, wherein to spend their after-meal-houres. The custome therefore of the *Turk* is commendable, that gives every man, a trade, as an Antidote against idlenesse, the root and seed of all evil.

5. He that reads *Medi-*
much and never me- *tation.*
ditates, shall reap as
little fruit of his labours,
as the Daughters of *Danaus*
in Hell, who are said in sieves
to carry water to a Tub,
of as many holes, as *Argus's*
head

head had eyes, there is no
 Eel more slippery, nor Mer-
 cury more volatile than the
 winged motions of the mind,
 unlesse charm'd and fixed by se-
 rious and frequent meditation:
 for by meditation the mind
 doth ripen, hatch, and bring
 to maturity, such notions or
 seeds of knowledge, as much
 reading and ingenuous compa-
 ny hath as it were sown and
 sprawn'd in the Intellect.

(6)

*Antiqui-
 ties.*

If one whome
 nature hath fram'd a
 Cyclops rather than
 a Janus, and instead
 of granting two faces, fur-
 nish'd with but one eye, should
 notwithstanding wear it be-
 hind him he would be accoun-
 ted no lesse monstrous, for the
 placing

placing that one, than for the want of another light.

Such a production would be the true *Hieroglyphick* of a young man studying antiquities: The eye of whose Intellect, by looking backwards hath brought him better acquainted with ages time hath rusted, than those of his own wherein he lives; and therefore all his learning and skill (like that of the *Parthians*) may without injury be sayd, to consist in shooting backwards.

I cannot think it prudence for an Englishman to go visit *Rome*, before he hath been at *London*; nor for any that intend to be well travell'd in the knowledge of things, to advance their first steps in the obscure and dusty paths of Antiquities.

(7)

I can easily believe that the
Overva- younger dayes of
luing for- time, and childhood
mer ages. of the world, might
not be guilty of so
much fraud and
guile, as the experience of a-
bove 5000 yeares may now
have taught: but I could ne-
ver scrue up my belief (a
fault incident to our Antiqua-
ryes) to so high an opinion of
the sanctity and felicity of E!
lder times, as not to take the
Golden age our Poets report
under the Reign of Saturne, for
a poetickall fiction.

(8) No

(8)

No man ought to despise old age, by reason that yeares teach wisdom, and time is the mother of experience; The true reason we so seldom find the seeds of prudence sown, but where time hath plow'd up furrowes, and in whom old age is crown'd with silver hairs. As if we were not to expect any fruit from the tree of knowledge till the flower of Juvenile beauty be wither'd.

(9)

If it be true which Philosopher tells us, that nothing is in the Intellect, which passes not through the Door of some sense, then certainly their in-

tellects must be most improv'd, and possesse the largett stock of knowledge whole senses have traffiqu'd and been entertain'd with greatest variety of objects, which recommends travaile as the meanes of no small improovment; and may by one of a *Mercurial Genius*, or that's somewhat insighted in the way of traffick, be accomplish'd without detriment of estate, and no small advantage to the Intellect.

(10)

But he that would pass through all the forms of education, and commence in the highest degree of accomplishment; that would be as much a gentleman as a Schollar, and understand the

*Variety
of em-
play-
ment.*

the world as well as books, the
Genius of men, as Authors;
 must not satisfy himself with
 what the School's *formula*, Uni-
 versity discipline, or traveile
 hath taught him: but should
 run the gantlet of divers for-
 tunes, and become pupill to the
 Experience of various employ-
 ments. A Princes Court is
 no bad School of policy, and
 the experience of our late wars
 have prov'd the camp a place
 of little lesse improovment;
 and, to speak truth, he is hardly
 a legitimate son of *Pallas*, in
 whose education Arts and
 Armes have not espous'd each
 other.

(II)

Deny do man that tribute of
 Respect, that is due
 to his merits, though

Respect.

his originall were clouded with never so mean a fortune. For honour is the Crown and reward of vertue, the Aire on which heroick spirits (like the Camelion) are fed and nourished: therefore there can be no greater injury offer'd a man of spirit, than to rob him of that respect and honour, his place and merits seem to entitle him unto.

(12)

Of all men the Souldier is thought most tender of his reputation: nor altogether without cause; having purchased his honour with the price of his blood, a higher rate than most are willing to adventure, and to speak truth, of all honour, that's truest, which hath been

been won by the sword in a purple field of blood; and he is the best Gentleman, that is the Son of his own deserts, and not the degenerated heir of anothers vertue; that sets up with the stock of his own, and not his ancestours merits; that is himself the Artificer of his fortunes, hewing them out of his enemies bowells: therefore of all the Sons of vertue, who by their merits have been crown'd with glory and aray'd with the purple robe of honour, the Soldiers scarlet which hath been dy'd in blood may be justly thought the bravest tincture.

(13)

Be not like the *Salamander*
E 4 delighted

Passion. delighted in the fire of contention, but beware of *Passion*, as the most Capital enemy to the Crown and Empire of Reason: for those Sons of Thunder (whom by the lightning and fire of their blustering natures, one would suppose begotten in a storme) if we mark the Catastrophe of their turbulent lives we shall find them coucluded in a tempest. and not unoften like the *Phœnix* expire in a funerall pile themselves had kindled. For like the Silly fly they so long sport in the flames of contention, till at length finding the wings of their understanding, and sacrificing their Reason to their *Passion*, they become a prey to the malice of their enemies. A little pot is soon hot, saith our English proverb, and

and they are usually observ'd to be men of least understanding, whose Choler can soon be set on boyling.

(14)

Beware of Pride, as the leaven that soures mens best Actions and *Pride*. renders them ungrateful to the gutt both of God and Man: whensoever therefore a puffed or tumour of self-conceit begins to arise, whether from an overvaluing apprehension of thy worth, or blown by the venomous breath of parañticall praye; be sure timely to prick it with a serious reflection on some infirmity of thy nature, lest otherwise like the toad in the fable, by ridiculous swelling beyond your naturall proportion you

discover the narrowness of
your spirit.

(15)

Let nothing obstruct, or
hedge up your way
Charity. from doing good, or
performing the acts
of Charity; nor be like those
narrow-spirited men, that are
so wedded to their own Inter-
est, and so unconcern'd in the
publick good of humane nature,
that they could be willing to
reap an harvest of private profit,
sown in the ashes, and spring-
ing from the detriment of all
mankind, that could with dry
eyes celebrate the obsequies of
universall Nature; and pick-
ing up the broken peices of the
heavens Axle-Tree, warm them-
selves at the ruins of the world;
that would rather, with the
impious,

of impious Gyants, throw Rocks
and Mountaines to destroy,
than one of Deucalions
stones to repaire their species.
These are the base borne Sons
of Earth, the off-spring of the
Dragons teeth, sowne by Cad-
mus, the common enemies of
Mankind, and Traytors to the
Common wealth of Nature.

(16)

What ever fortunes provi-
dence may allot, give
not entertainment *Discon-*
to discontent, and *tent,*
you cannot be un-
happy: for that is the fly that
corrupts the Oyntment of life's
sweetest pleasures. The Breeze
that stinging mans mind in the
very sommer of his fortunes,
suffers it no more to rest in the
Paradice of pleasures, than on a

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a bed of thorns. Or like the Harpyes that infested *Penews's* table, spoyles and devours all the pleasures and delights the most splendid of fortunes can furnish forth; yea it lines the night-cap with such pricking cares, as will make the strongest head to ake, whose hard fortune it is to weare it.

(17)

Be not too confident of a young mans vertue,
Towih. nor think one that hath made a good beginning and advanc'd farre in the paths of goodnesse, may not like the planets be found retrograde, giving a baffle to that expectation, and strangling those hopes the fair blossoms of their younger years had given

ven birth unto. This error hath too often been confuted by sad experience, the consideration whereof should awaken the care and jealousy of those that are intrusted with youth's education.

(18)

He had need of a good Stock of Learning and knowledge, that by printing books gives the world an Inventory of his braines furniture. *Writing Books.*

I know some expose their labours to publick censure for the same reason Apelles is sayd to have done his pictures: to wit, that they might come acquainted with the errors of their pens or style, as he of his pencill: But such usually conceal their names under a vaile of

of modesty, as that famous painter did himself, behind the cloth of his picture,

(19)

If any have cast dirt on the
Vindica- face of thy Actions,
tion. or with a fowl
 Tongue any way sul-
 lid the innocency of
 thy conversation give not the
 world occasion by thy wincing,
 to think that truth hath galled
 thee. Nor so much endeavour, by
 a smooth apology, as the inte-
 grity of thy future life, to put
 malice to the blush, and silence
 an ill report: Knowing that
 however envy may for a time
 cloud, it can never totally Ec-
 clipse the light and splendour of
 a vertuous conversation.

(20) Raise

(20)

Raise thy estate rather by
 some profitable im-
 ployment, than a pe-
 nurious brooding o-
 ver those fortunes the
 hand of providence
 hath reacht forth unto
 thee: lest imitating the miser's
 folly, thou also inherit his op-
 probrious Character, of whom
 thou mayest justly imagine men
 thus to discourse. He lives long,
 because he payes no Interest for
 the yeares nature lends him, and
 hath the thread of his life spun
Gratis: But should old time
 turn usurer, and charge his
 weeks with a Rent, and his
 Minuets with Excise: or the
 three Sisters become Mercena-
 ry, and require wages for their
 spinning: he would rather dye,
 so the Ferry-man of Hell would
 give

Cove-
 tous-
 nesse.

give him his passage, than be at charges of farming houres, or defray the spinning of his vitall thread.

(21)

Let him on whom the Sun of a good fortune is *Boasting.* risen, be content to warme himself in the beams thereof, without suffering his Tongue become the Herauld of his prosperity, or his folly sound a trumpet to proclaime his felicity: or, to speak more plain, the Language of our English proverb, let the Minions of the blind goddess that by fortunes bounty fare better than their neighbours, beware of crying Roastmeat: seeing that the tong's travailing with such discourie, is of little lesse danger, in this greedy and rapacious

pacious world, than riding amongst Theeves with a charge of mony; for the breath of such discourles have usually blown small profit to those that broach them, and commonly kindle a desire in the hearers brest of sharing in those fortunes, with whose report their eares have too imprudently been Tantalized. Had not the found boasting of *Collatine's* intemperate Tongue set an edge on young *Tarquine's* lust, he might have long enjoy'd the sweet embraces of his beautifull and chaste *Lucretia*, and never seen her soul forc'd by imperious destiny, to wade to the Stygian shades in a purple Stream of blood. A just punishment of *Collatine's* folly, and not *Lucretia's* guilt.

(22)

A wise man will not suffer his ambition to soare above the sphere of his ability, or like the silly Taylor (that languish'd for love of Queen Elizabeth) court any thing in his desire, of which he may not rationally expect the fruition; but rather, with the prudent fox in the fable, will call those grapes sowre, with fortune hath plac'd above his reach.

(23)

If admiration be the daughter of Ignorance (as most acknowledge), it is the duty of every intelligent person to be diligent in the search of causes.

search of causes, that he be not surpris'd with amazement (the grandest *Indecorum*, and most unbebecoming garbe of a wise man) at any revolutions or alterations, that may happen in the body politick, since that no lesse than things naturall, is subject to change and motion; there being nothing permanent under the Sun: the greatest change, is but a nine daies wonder, and that only to the shorter sighted sort of people, that are not able to discern of causes. The convulsions and distempers of States, spring from as infallible Grounds and Reasons, as any disease of the body naturall, though perhaps in the one they may be more latent & difficult to untidle than in the other. For nothing happens either in Nature or Republicks that
may

that may be call'd the Daugh-
ter of chance, or say'd to owe
it's existency to the will of the
blind Goddesse fortune; but the
whole empire of the world is
govern'd by the scepter of Gods
providence, who since the cea-
sing of miracles hath decreed all
things to be produc'd by the
midwifry of second causes;

(24)

But beware, a too great in-
quisitivenesse into
Policy. state affaires purchase
not the odious epi-
thite of a Politician; for it is
better to be wise than to ac-
counted, since according to
the opinion of most, the time is
not yet come, wherein we may
expect the prudence of the
Serpent and innocency of the
dove should couch together;
and

and therefore, as some are thought to inherit too small a stock of wit, to set up for Knaves; so in others are found too many graines of Serpentine cunning, to admit much of the doves simplicity: whereby it comes to passe that policy is of most use to those that can best dissemble it, as if, like the art of juggling, or sleight of hand, it were nothing worth when once discover'd. I remember *Solomon* hath said, It is not good to be over wise: and there are many that want not wit, that had rather be accounted fools than politicians.

(25)

It I hath been alwayes accounted prudence,
before a man im-
barks himself in any

*Delibera-
tion, or*

design

design or enterprize,
to consider well of *Festina*
the event or issue, *lente*,
that it is like to a-
rive unto; for the want of this
hath often prov'd the ruine of
many a glorious undertaking:
for where one design hath been
gravell'd in the sands of delay,
thousands have been split on
the rock of præcipitancy and
rashnesse. *Charybdis* doth not
triumph in more wracks of ships
than this in ruines of great un-
dertakings. The *Spaniard*
who is reputed none of the
worst Politicians, accounts his
designes ripened and not rotted
by time. And therefore it's
usuall for the farther to sow
the seed, of what the grandchild
is to expect the fruit. Raw
and extemporary plots, that
discover themselves so soon as
ever they are hatcht, that like
young

young birds come into the world with the shell on their crownes; or like forward Plants bud before the Sun of a good opportunity hath shined upon them, are usually nipt before they come to maturity, and have their fruit blasted in their first blossoms.

(26)

Learning like dancing or playing on a Fiddle is counted by the *Learn-* proud world, a better *ing des-* accomplishment than *pised.* profession: and therefore poor Schollars that have nothing to live on but the Stock of their parts, and wits journey-work are commonly entertain'd with as little respect as Dancing-Masters, or common Fiddlers, which brings to my mind that

that of *Solomon*, that wisdom is good with an Inheritance. It's reported of *Cleanthes*, a poor Philosopher, that he drew water by night to maintain himself by day in the *Muses* service.

The unworthinesse of this age threatens Schollars with as bad employment, unlesse furnish'd with two Strings to their bowes: There are some trades too ingenious for any but the Sons of *Minerva*, as Merchandise, Making Watches, Limning, and Ingraving, with some others that depend on Mathematicks, in some of which, a Schollar might profitably employ some of his afternoon hours, not as if I thought not learning a full employment, but because the most industrious are often indispos'd to study.

(27)

Let not a fond conceit of thy
 name being born on
 the wings of fame *Conceit*
 sing lullaby, and
 rock asleep thy industry: for
 many had arriv'd to a great
 height in Learning, had they not
 too soon thought their know-
 ledge at the Zenith; and
 with *Hercules* setting up their
 pillars wrote their *Ne plus Ultra*.
 This, I am perswaded, hath rob'd
 the world of many a splendid
 Star, of Light; but to ballance
 this, consider, that by rea-
 son of that vayle of obscurity
 that covers the face of nature,
 together with that night of Ig-
 norance, that dwells on mans
 understanding, the highest
 pitch that the best wing'd indu-
 try, can soare unto, is but a dis-
 covery that it knows little or
 F nothing

nothing more than the various
opinions and fancies of men.

To conclude, let him that
hath dedicated him-
self to the *Muse*, let
him study such things

as are of use, rather
than ostentation; and, as one
hath well observ'd, rather wish
the Bee endeavour to gather
Honey, than like the silly But-
terfly paint it his wings.

Let the consideration of the
shortness of the
day of mans life
wherein he is to
traverse the long
and intricate paths of Learning,
quicken up our diligence
to an indetigable Industry;
lest the night of death over-
take us, and cause the Sun of
our life to set, before any light
of knowledge hath dawn'd on
our souls, and so we go down

to the Earth with the same veil
of ignorance on our under-
standings, and our Reason is
much hood-wink'd as when we
came first into the world.

Sal Perſam Sapient.

What kind of Bug-bear
 Doever Death may be
 represented, through
 the Sophisticated Glasse of Melancholy apprehensions, as that
 he is the King of terrors,
 the worme's Caterer, and na-
 tures Sargeant, that arrests
 poor mortalls; for the debt
 due to corruption, and gives
 checkmate not only to life's
 pleasure, but also the pleasant
 gaine of mans life; and may
 therefore be term'd life's de-
 vourer, the grand *Anthropo-
 phagus*; or man-eater, that as
 it were cracks the shell of the
 flesh for worms, himself preying
 on the sweet kernell of the soule.
 These and such like are the
 blacke colours with which igno-
 rance and guilt paynts a villard
 and masks the face of death.

Whereas

Whereas could we acknowledge the truth, we should confesse it as naturall to dye as to be borne; Death being but the souls breaking up of house, or dismantling it self of the no less cumberlome than dusty Garments of flesh, or rather that it is the goal of the souls race, the palme of victory, the very crown and reward of life.

Death is not the Jaylor that captivates, but the Herauld that proclaimes liberty and re-prieves the soul from the confinement and prison of its body: that knocks off the Fetters and Shackles of flesh, and gives it the desired Exit from off the stage of this troublesome world, the traveler in the fable wished for death but quaying at his approach, desired his hand to help him up with his burthen; whereas death intended him a greater courtesy, to

with the untolding his soul of
those heavy clods of earth, and
bundle of corruption it grow-
eth under. Thus many stand in
their own light, and will not
suffer themselves to be be-ri-
ded, like the little Poet that
durst not put off his heavy shoes
lest the wind, committing a
rape on his leight Body should
carry him away as the Eagle is
said to have done Ganymed:
thus loath are the most of men
that death should take off the
leaden shoes of their bodies,
notwithstanding they hinder
their souls flight into *Elysi-*
um.

Death is so far from being
the murderer of life, that it
rather hatches it by breaking up
the Shell of the body, in which
it was imprison'd or rather se-
minally conceyn'd: for as the
chicken or young fowle, is ex-
clud'ed:

excluded from the eggs; or materiall forme educ'd from the womb of its first matter, in which nature had treasur'd it up; so springs the *Phoenix* & our lives from the ruines and ashes of our bodies: Yea it's impossible the Sun of our true life should shine forth in its full glory till the cloud of our flesh be dissipated, which occasioned the wisest of Kings to say, *The day of a mans death is better than the day of his birth.* Which according to *Platoes* Philosophy may be digested without a comment: for if the glorious lamp of the soul were thrust into the dark lantern-horn of its body, by way of punishment for crimes committed in her Virgin estate, when shee had her mansion among the Stars; then certainly, when by death she shall be return'd to her hea-

venly socket, she is no way injured but restor'd to her primitive lustre and glory.

Such a notion as this (though I confesse erroneous enough as antedating the souls existency) yet is of greater Analogy to the immunities and priviledges death puts the soul in possession of, than those cloudy and dastard apprehensions that most Christians entertain thereof; who in this, seem shorter sighted than the Barbarous Scythians who use to celebrate the obsequies of their highest Relations, more after the manner of a triumph than a funerall, more rightly accounting, that we falsely terme the expiring of of lives lease, the haven of rest, the period of misery and souls reprieve from the Captivity of flesh; whereas their childrens births they solemniz'd with all expressions.

expressions of grief and sorrow, as fore-seeing the miseries that usually accompany the soules entrance on earths theater. Nor did the *Scythians* alone ingrosse this notion, for other Heathens were also Masters of it; witnesse the facetious end of *Augustus Caesar* who is reported to have concluded the fable of his life with a consort of Musick and begg'd a *Plaudit* of his friends at his going off the Stage of the World.

Mors ultima linea rerum.